

693.c.37
3

A
S K E T C H
OF THE
CHASTE DELIGHTS
OF
CONJUGAL LOVE,
AND THE
IMPURE PLEASURES
OF
ADULTEROUS LOVE.

Translated from the APOCALYPSIS EXPLICATA,
A Manuscript of the Posthumous Works
OF THE
HON. EMANUEL SWEDENBORG.

Exodus, Chap. xx. 14.

"Thou shalt not commit Adultery."

See Apocalypsis Explicata, N. 981 to 1010.

L O N D O N :

Printed by J. DENEW, No. 109, Wardour-street,
M,DCC,LXXXIX.

(PRICE ONE SHILLING)

[Entered at Stationer's Hall.]

01101010

1945

1910

200-17368-11

TO THE
R E A D E R.

FROM the following Contents of this brief Sketch, extracted from the Author's POSTHUMOUS WRITINGS, relative to the Purity and Holiness of Marriage, and the Impurity and Profaneness of Adultery, the Reader's Attention may be led to examine into the Importance of the Subject here offered for his Consideration; which it is earnestly hoped, although short, will prove both a profitable and satisfactory Specimen, 'till Opportunity offers, of laying before him a larger and more complete
Work

Work of the Author on the same Subject, entitled, The DELIGHTS OF WISDOM RESPECTING CONJUGAL LOVE, AND THE PLEASURES OF INSANITY RESPECTING SCORTATORY LOVE.

Should any Objection, however, occur from the summary Manner in which the Subject is here treated, the Reader is requested to suspend his Judgment till the Appearance of the latter Work, when from a clearer and more copious Explanation, his Objections may vanish, and every Difficulty be removed to his intire Satisfaction.

THE



A S K E T C H
OF THE
Chaste Delights of Conjugal Love,
AND THE
Impure Pleasures of Adulterous Love,
FROM THE
APOCALYPSIS EXPLICATA.

I.

That Marriage constitutes Heaven, and Adultery constitutes Hell in Man.

WHO can at this Day believe, that the Pleasure of Adultery constitutes Hell in Man, and that the Pleasure of Marriage constitutes Heaven in him? consequently, that as far as Man is in the Pleasure of the one, so far he is not in the Pleasure of the other; because as far as Man is in Hell, so far he is not in

B

Heaven:

Heaven: Who at this Day is disposed to believe, that the Love of Adultery is the fundamental Love of every infernal and diabolical Love, and that the chaste Love of Marriage is the fundamental Love of every celestial and divine Love? consequently, that as far as Man is in the Love of Adultery, so far he is in every evil Love, if not in Act, nevertheless in Endeavour; on the other Hand, as far as Man is in the chaste Love of Marriage, so far he is in every good Love, if not in Act, nevertheless in Endeavour: Who at this Day is disposed to credit, that he who is in the Love of Adultery, believeth Nothing of the Word, and thus neither doth he believe any thing relative to the Church; nay that in his Heart he denieth God; but on the other Hand, that he who is in the chaste Love of Marriage, is in Charity and in Faith, and in Love towards God; moreover that the Chastity of Marriage makes one with Religion, and the Lasciviousness of Adultery makes one

one with Naturalism? The Reason why these things are unknown at this Day, is because the Church is at it's End, and divested as to Truth and Good; and when the Church is in such a State, then the Member of the Church from an Influx arising from Hell, enters into the Persuasion that Adulteries are not detestable Things nor Abominations; and hence also he enters into the Faith, that Marriages and Adulteries do not differ in their Essence, but only as to Order, when nevertheless the Difference between them is the same as between Heaven and Hell; that such Difference subsists between them, shall be shewn in what follows:-- Hence then it is, that in the Word, in its spiritual Sense, by Weddings and Marriages are meant Heaven and the Church, and that by Adulteries and Whoredoms in the spiritual Sense of the Word, are meant Hell and the Rejection of all Things belonging to the Church.

That Adultery shuts Heaven and opens Hell in Man.

INASMUCH as Adultery is Hell in Man, and Marriage is Heaven in him, it follows, that in Proportion as Man loveth Adultery, in the same Proportion he removes himself from Heaven; consequently that Adulteries shut Heaven and open Hell; this they effect, in Proportion as they are supposed to be lawful, and are perceived more delightful than Marriages: Wherefore the Man who confirms himself in Adulteries, and commits them from the Licence and Consent of his Will, and holds Marriages in Aversion, he shuts Heaven against himself, inasmuch that at Length he believes Nothing of the Church nor of the Word, and becomes altogether a Sensual Man, and after Death an Infernal Spirit; for as was said above, Adultery is Hell, and hence an Adulterer is a Form of Hell. Inasmuch as Adultery is Hell, it follows, that unless a Man abstains from Adulteries,
fleeing

fleeing from and holding them in Aversion as infernal Things, he shuts Heaven against himself, and doth not receive the least Influx therefrom; after which he argues to prove that Adulteries and Marriages are similar; but that in civil Governments Marriages ought to be preserved for the sake of Order and the Education of Children; and that Adulteries are not criminal, inasmuch as Children equally proceed from them; and that the Women are not injured, because they can sustain them; and that the Procreation of Mankind is promoted by them: Not knowing that such Arguments, and others of a like Nature, in favour of Adulteries, ascend from the Stygian Waves of Hell, and that the lustful and bestial Nature of Man, implanted in him by Birth, attracts and sucks them in, as a Swine doth Filth, with Delight. That such Reasonings, which beset the Minds of many in the Christian World at this Day, are Stygian Vapours, will be shewn in what follows.

III.

Of the Origin of Marriage and the Origin of Adultery.

THAT Marriage constitutes Heaven, and that Adultery constitutes Hell, cannot be better discerned than from their Origin. The Origin of true Conjugal Love is the Love of the Lord towards the Church; hence the Lord is called in the Word, the Bridegroom and the Husband, and the Church the Bride and the Wife: From this Marriage the Church is a Church both in General and in Particular; the Church in Particular is the Man (*Homo**) in whom the Church exists; hence

* By *Homo*, or *Man*, is to be understood Man in his full and proper Character, as consisting of the two Principals, the Male and the Female in Conjunction, or the Husband and the Wife; whereas the Word *Vir*, which is also rendered Man, as having no other Term whereby to express it, denotes the Male of the Human Race, or the Principle of the *Understanding*, when considered distinctly from the *Female* or the *Will*,

T. R.

hence it appears, that the Conjunction of the Lord with the Man (Homo) of the Church, is the very Origin of true Conjugal Love. But how this Conjunction can constitute the Origin of Conjugal Love, shall also be declared. The Conjunction of the Lord with the Man (Homo) of the Church is the Conjunction of Good and Truth; Good is from the Lord, and Truth is in Man (Homo); hence proceeds the Conjunction, which is called the Celestial Marriage; from this Marriage exists true Conjugal Love between a married Pair, when they are in such Conjunction with the Lord: Hence first it appears, that true Conjugal Love is from the Lord only, and is in them who are in the Conjunction of Good and Truth from the Lord; inasmuch as this Conjunction is reciprocal, it is thus described by the Lord, that "*They are in Him, and He in them.*" John xii. 20. This Conjunction, or this Marriage, was consequently established from Creation: The Man (Vir) was created to be

be the Understanding of Truth, and the Woman to be the Affection of Good, consequently that the Man (Vir) should be Truth, and the Woman Good; when the Understanding of Truth, which is in the Man, (Vir) makes One with the Affection of Good which is in the Woman, then there is a Conjunction of two Minds into One; this Conjunction is the Spiritual Marriage, from which Conjugal Love descends; for when two Minds are conjoined so as it were to be but one Mind, there is Love between them; this Love, which is the Love of Spiritual Marriage, when it descends into the Body, becomes the Love of Natural Marriage. That such is the Case, every one may clearly perceive, if he will; for a married Pair, who inwardly, as to their Minds, mutually and alternately love each other, do also mutually and alternately love each other as to the Body. It is well known, that from the Affection of the Mind every Love descends into the Body, and that no Love exists

exists without that Origin. Now inasmuch as the Origin of Conjugal Love is the Marriage of Good and Truth, which Marriage in its Essence is Heaven; it is manifest that the Origin of the Love of Adultery is the Marriage of Evil and False, which in its Essence is Hell. That Heaven is a Marriage, is, because all who are in the Heavens, are in the Marriage of Good and Truth; and that Hell is Adultery, is, because all who are in the Hells, are in the Marriage of Evil and False: Hence it follows, that Marriage and Adultery are consequently as opposite as Heaven and Hell.

IV.

That Man by Means of Conjugal Love becomes the Image and the Likeness of God.

MAN is so created that he may become spiritual and celestial Love, and thus the Image of God and the likeness of God. Spiritual Love which is the Love of Truth, is the Image of God, and
Celestial

Celestial Love, which is the Love of Good, is the Likeness of God. All the Angels in the third Heaven are Likenesses of God, and all the Angels in the second Heaven are Images of God. Man cannot become a Love, which is the Image or Likeness of God, but by the Marriage of Good and Truth; for Good and Truth Love each other intimately, and burn to be united, that they may be One; the Reason is, because Divine Good and Divine Truth proceed in Union from the Lord; consequently they must be united in an Angel of Heaven, and in a Man of the Church. This Uniting can never be given, except by the Marriage of two Minds into One; for as was said above, the Man (Vir) was created to be the Understanding of Truth, consequently Truth, whereas the Woman was so created as to be the Affection of Good, consequently Good; in them therefore there is given the Conjunction of Good and Truth; for Conjugal Love, which de-
scends

scends from this Conjunction, is the most
or the very essential Means, whereby Man
(Homo) may become that Love, which is
the Image or the Likeness of God; for a
married Pair who are in Conjugal Love
from the Lord, mutually and alternately
love each other from the Heart, conse-
quently from their inmost Principles, and
hence, although they are apparently Two,
yet they are actually One, they are Two
as to Bodies, but One as to Life; which
(Oneness) may be compared with the
Eyes, which are Two as to Organs, but
One as to Sight; in like Manner with
the Ears, which are Two as to Organs,
but One as to Hearing; so also the Arms
and Feet, they are Two as to Members,
though One as to Use; the Arms are One
as to Action, the Feet are One as to Steps;
it is the same with the other Parts of the
Body which are in Pairs in Man. They
also refer to Good and Truth, the Organ
or Member on the right Side, having Re-
lation to Good, and that on the left, to
Truth;

Truth; the Case also is the same with a Husband and his Wife, between whom a Love truly Conjugal subsists, they are Two as to Bodies, but One as to Life; wherefore also a Married Pair in Heaven are not called two Angels, but one Angel.— From this it is manifest, that Man (Homo) becomes the Form of Love, and hence the Form of Heaven, which is the Image and Likeness of the Lord, by Marriage. Man (Homo) is born in the Love of Evil and False; this Love is the Love of Adultery, which Love cannot be converted and changed into Spiritual Love, which is the Image of God, and still less into Celestial Love, which is the Likeness of God, but by the Marriage of Good and Truth from the Lord, and not fully, except by the Marriage of two Minds and two Bodies. Hence it is manifest, whence it is that Marriages are Celestial, and Adulteries Infernal; for Marriage is the Image of Heaven, and true Conjugal Love is the Image of the Lord; and Adultery is the Image

Image of Hell, and the Love of Adultery is the Image of the Devil : Conjugal Love even appears in the Spiritual World, in Form like an Angel; and the Love of Adultery in Form like a Devil. Reserve this within thee, Reader, and enquire if it be true after Death, when thou livest a Man-Spirit, and thou shalt have ocular Evidence.

V.

That Marriage is holy and celestial, and Adultery profane and diabolical.

HOW profane and hence to be detested are Adulteries, may appear evident from the Sanctity of Marriages. Every Part in the Human Body from the Crown of the Head to the Sole of the Foot, as well the Interiors as the Exteriors, corresponds to the Heavens; hence it is, that Man is Heaven in its least Form, and also that Angels and Spirits are in a perfect human Form, for they are Forms of Heaven. All the Parts conse-

C

crated

crated to Generation, in both Sexes, but principally the Womb, correspond to the Societies of the Third or inmost Heaven : The Reason is, because true Conjugal Love is derived from the Love of the Lord towards the Church, and from the Love of Good and Truth, which Love is the Love of the Angels of the Third Heaven ; wherefore Conjugal Love, which descends thence, like the love of that Heaven, is Innocence, which is the essential Esse of all Good in the Heavens ; hence Embryos in the Womb are in a State of Peace, and when they are born Infants, they are in a State of Innocence ; it is the same with respect to the Mother towards them. In as much as such is the correspondence of the Parts of Generation in both Sexes, it is evident, that from Creation they are holy, and therefore solely consecrated to chaste and pure Conjugal Love, and not to defile by the unchaste and impure Love of Adultery ; as hereby Man converts within himself
Heaven

Heaven into Hell; for as the Love of Marriage corresponds to the Love of the supreme Heaven, which is Love to the Lord derived from the Lord, consequently the Love of Adultery corresponds to the Love of the lowest Hell. That Conjugal Love is so holy and celestial, is because it takes its Origin from the Lord Himself in the inmost Parts of Man, and descends according to Order to the Ultimates of the Body, and thus fills the whole Man with celestial Love, and clothes him with the Form of Divine Love, which Form is the Form of Heaven, and the Image of the Lord, as was said above. But the Love of Adultery takes its rise from the Ultimates of Man, and from an impure lascivious Fire there, and thence, contrary to Order, penetrates towards the interior Parts, always in the Things appertaining to Man's Proprium, which are Nothing but Evils, and clothes them with the Form of Hell, which is the Image of the Devil: Wherefore the Man (Homo), who loves

C 2

Adultery

Adultery and holds Marriage in Aversion, is in Form a Devil. Inasmuch as the Parts of Generation in both Sexes correspond to the Societies of the Third Heaven, and the Love of married People to the Love of Good and Truth, therefore also these Parts and this Love correspond to the Word; the reason is, because the Word is Divine Truth united to Divine Good proceeding from the Lord; hence it is that the Lord is called the Word, and hence also, in every Part of the Word, there is the Marriage of Good and Truth, or the celestial Marriage. That there is such a Correspondence, is an Arcanum not yet known in the World, but which has been manifested and confirmed to me by abundant experience. From this it is even evident, how holy and celestial Marriages are in themselves, and how profane and diabolical are Adulteries. Hence it is also, that Adulterers pay no regard to Divine Truths, nor consequently to the Word; nay, if they were to speak from
their

their Hearts, they would blaspheme the holy Things contained in the Word; and this they do, when they become Spirits after Death; for every Spirit is compelled to speak from his Heart, that his interior Thoughts may be made manifest.

VI.

Concerning the Representation of Conjugal Love and Adulterous Love in the Spiritual World.

INASMUCH as all the Pleasures belonging to Man in the Natural World are changed into Correspondences in the Spiritual World, so also are the Pleasures of the Love of Marriage and the Pleasures of the Love of Adultery. The Love of Marriage is represented in the Spiritual World as a Virgin, whose Beauty is such, that it inspires the Beholder with the Delights of Life; whereas the Love of Adultery is represented in that World by a wrinkled Hag, whose Deformity is such, that it strikes the Beholder with Cold and a Death of all the Delights of Life. Hence it is, that in the Heavens the An-

gels are gifted with Beauty according to the Quality of their Conjugal Love, and that in the Hells the Deformity of Spirits is according to the Quality of their Love of Adultery. In a word, Life in the Angels of Heaven is expressed according to their Conjugal Love in their Faces, in the gesture of their Bodies, and in their speech; whereas Death in the Spirits of Hell is expressed in their Faces agreeable to their Love of Adultery. The Pleasures of Conjugal Love are sensibly represented in the Spiritual World by fragrant Odours exhaling from Fruits and Flowers of various kinds; but the Pleasures of the Love of Adultery are there sensibly represented by Stench exhaling from stercoraceous and putrid Substances of various kinds; nay the Pleasures of the Love of Adultery are even actually turned into such Stenches, because whatever belongs to Adultery is spiritual Filth: Hence it is, that from the Brothels in the Hells there issue skinking Smells, which excite vomiting.

VII. *That*

*That Marriage is the Seminary of Mankind and Heaven;
but not Adultery.*

HOW holy are Marriages in themselves, that is, from Creation, may be seen from this, namely, that they are the Seminaries of the Human Race, and because the Angelic Heaven is from the human Race, they are also the Seminaries of Heaven; consequently that by means of Marriages not only the Earths, but also the Heavens, are filled with Inhabitants; and in as much as the End of the whole Creation is the human Race, and thence Heaven, where the Essential Divine (Being) may dwell as in his own, and as it were in himself, and their Procreation according to Divine Order is established by means of Marriages, it is evident, how holy they are in themselves, consequently they are from Creation, and how holy they must be from thence. The Earth might indeed be
equally

equally filled with Inhabitants by Fornications and Adulteries, as by Marriages, but not Heaven ; the Reason is, because Hell is formed from Adulteries, but Heaven from Marriages. That Hell is formed from Adulteries, is because Adultery is from the Marriage of Evil and False, from which Hell in its whole Complex is called Adultery ; and that Heaven is formed from Marriages, is because Marriage is from the Marriage of Good and Truth, whence also Heaven in its whole Complex is called a Marriage, as was shewn above under its proper Article. By Adultery is meant, where its Love, which is called the Love of Adultery, prevails, whether it exists in the married State or out of it ; and by Marriage is meant, where its Love, which is called conjugal Love, prevails. That the Earth might be equally filled with Inhabitants by Fornications and Adulteries as by Marriages, shall be further explained in the following Article. When the Pro-
creation

creations of Mankind are effected by Marriages, in which the holy Love of Good and Truth from the Lord prevails, then they are accomplished on the Earths as in the Heavens, and the Kingdom of the Lord on the Earths corresponds to the Kingdom of the Lord in the Heavens; for the Heavens consist of Societies arranged according to all the Varieties of celestial and spiritual Affections, from which Arrangement the Form of Heaven exists, which supereminently exceeds all Forms in the Universe. The like Form would exist on the Earths, if the Procreations therein proceeded by Means of Marriages, in which true Conjugal Love prevailed; for as many Families as would then successively descend from one Head of a Family, so many Images of the Heavenly Societies would exist in a like Variety; Families would then be like Fruit bearing Trees of various kinds, of which as many Gardens would be formed, each bearing its particular kind of Fruit,

which

which Gardens taken collectively would represent the Form of an earthly Paradise; but this is spoken comparatively, because Trees signify the Men of the Church, Gardens Intelligence, Fruits the Good of Life, and Paradise Heaven. I was told from Heaven, that such Correspondence of Families on Earth with the Societies in the Heavens had existed among the most Ancient People, of whom the first Church on this Earth was formed, which was even called by Ancient Writers the Golden Age, for this Reason, because Love to the Lord, Innocence, Peace, Wisdom, and Chastity in Marriages then reigned; and it was moreover told me from Heaven, that at that Time they were inwardly seized with Horror at Adulteries, as at all the Abominations of Hell.

VIII. *That*

VIII.

That Heaven is formed from Marriages and Hell from Adulteries.

THAT Heaven is formed from Marriages, and Hell from Adulteries, was said above; it shall now be explained in what Manner this is to be understood. The hereditary Evils, in which Man is born, are not derived from Adam on account of his eating of the Tree of Knowledge, but from Parents by Reason of the Adulteration of Good, and the Falsification of Truth, consequently by Reason of the Marriage of Evil and False, whence the Love of Adultery exists; the ruling Love of Parents by Transmision is derived and transcribed into their Offspring, and becomes their Offspring's Nature; if the Love of the Parents is the Love of Adultery, it is also the Love of Evil towards False, and of False towards Evil; Man (Homo) derives every Evil from this Origin, and from

from Evil he derives Hell. From this it is manifest, that Hell appertains to Man from Adulteries, unless he is reformed of the Lord by Truths, and by a Life according to them; and no one can be reformed, unless he flees Adulteries as Infernal, and loves Marriages as Celestial; thus, and in no other Manner, can hereditary Evil be broken in Man, and become milder in his Offspring: But it is to be noted, that Man (Homo) is indeed born Hell, from the Adulteries of his Parents; yet nevertheless he is not born for Hell, but for Heaven; for it is provided of the Lord, that no one should be condemned for hereditary Evils, but for those Evils which he has actually committed of himself by Life; as may evidently appear from Infants after Death, who are all adopted by the Lord, and are brought up under His Auspice in Heaven, and are saved; from this it is manifest, that every Man, although from connate Evils he is Hell, nevertheless he is not born for Hell but
for

for Heaven. It is the same with every Man, even he who is born from Adultery, if he doth not become himself an Adulterer; by becoming an Adulterer is meant, to live in the Marriage of Evil and False; thinking Evil and False from their Delight, and doing them from their Love; every Man (Homo) who doth this, also becomes an Adulterer. It is moreover of Divine Justice, that no one should suffer Punishment for the Evils of his Parents, but for his own; wherefore it is provided by the Lord, that hereditary Evils should not return after Death, but Man's own Evils, and for those which return he is then punished.

IX.

The Difference between the Pleasures of the Love of Marriage and the Pleasures of the Love of Adultery.

IT has been observed, that the Difference between the Love of Marriage and the Love of Adultery, is like that between Heaven and Hell; there is likewise the

D same

same Difference between the Pleasures of
 these Loves; for Pleasures derive whatever
 constitutes them from the Love whence
 they proceed. The Pleasures of the
 Love of Adultery derive whatever
 constitutes them, from the Delights of
 doing evil Uses, consequently of doing
 Evil; whereas the Pleasures of the Love
 of Marriage derive whatever constitutes
 them from the Delights of doing good
 Uses, consequently of doing Good. Such
 therefore as is the Pleasure experienced
 by the Wicked in doing Evil, such is the
 Pleasure of their Love of Adultery; be-
 cause the Love of Adultery descends there-
 from: That it descends therefrom, can
 scarce be credited by any, yet neverthe-
 less it is its Origin: Hence it is manifest,
 that the Pleasure of Adultery ascends from
 the lowest Hell; but on the other Hand,
 the Pleasure of the Love of Marriage, in-
 asmuch as it proceeds from the Love of
 the Conjunction of Good and Truth, and
 from the Love of doing Good, is a cele-
 stial Pleasure; it even descends from the
 inmost

inmost or third Heaven, where Love to the Lord derived from the Lord reigns: Hence it may evidently appear, that the Difference between these two Pleasures is like that between Heaven and Hell. But what is wonderful, it is now believed that the Pleasure of Marriage and the Pleasure of Adultery are similar; when nevertheless such is the Difference between them, as has just been mentioned. But none can discern and feel this Difference, except he who is in the Pleasure of Conjugal Love; he who is in this Pleasure, manifestly feels there is Nothing impure or unchaste in the Pleasure of Marriage, consequently Nothing lascivious; and that in the Pleasure of Adultery there is Nothing but what is impure, unchaste and lascivious; he feels that the unchaste Principle ascends from beneath, and that the chaste Principle descends from above; but he who is in the Pleasure of Adultery, cannot feel these Sensations, because he feels what is infernal as his proper celestial Principle. From these Observations

it follows, that the Love of Marriage, even in its ultimate Act, is essential Purity and essential Chastity; and that the Love of Adultery, in its Acts, is essential Impurity and essential Unchastity. Inasmuch as the Pleasures of both Loves appear outwardly similar, although inwardly they are totally dissimilar, because they are opposite; therefore it is provided by the Lord, that the Pleasures of Adulteries should not ascend into Heaven, nor the Pleasures of Marriages descend into Hell; but nevertheless that a certain Correspondence of Heaven should be effected with Prolification in Adulteries, but not with the essential Pleasure experienced in them.

X.

That adulterous Love is the Pleasure of doing Evil, consequently Hatred.

IT has been said, that Conjugal Love, which is natural, descends from the Love of Good and Truth, which is spiritual; hence the spiritual Principle is in the natural Love of Marriage, as the Cause

in the Effect: From the Marriage of Good and Truth therefore exists the Love of Fructifying, namely, Good by Means of Truth, and Truth from Good, from which Love descends the Love of Prolification, which contains every Pleasure and Enjoyment. On the contrary, the Love of Adultery which is natural, exists from the Love of Evil and False, which is spiritual, hence this spiritual Principle is in the natural Love of Adultery, as the Cause in the Effect; wherefore from the Marriage of Evil and False by Means of Love exists the Love of Fructifying, namely, Evil by False, and False from Evil; from which Love descends the Love of Prolification in Adulteries, which contains every Pleasure and Enjoyment; "That the Love of Prolification contains every Pleasure and Enjoyment, is, because every Pleasure, Gratification, Blessing and Happiness throughout the Universal Heaven and the Universal World are from Creation collected in the Effort, and thence

in the Act of producing Uses, which Joys encrease to Eternity in an ascending Degree according to the Goodness and Excellency of the Uses; hence it appears, whence proceeds so great Enjoyment in Prolification, which exceeds every other Enjoyment; the Reason why it exceeds is on Account of its Use exceeding every other Use, which is the Procreation of the human Race and thence of Heaven; hence also Adultery derives its Pleasure and Enjoyment; but inasmuch as Prolification thereby corresponds to the Production of Evil by False, and of False from Evil, hence this Enjoyment and Pleasure decrease by Degrees and become vile, inso much that at length they are converted into Disgust and Loathsomeness, whereas the Pleasure of the Love of Marriage is a celestial Pleasure, and the Pleasure of the Love of Adultery is an infernal Pleasure, as was said above. Hence it is that the Pleasure of Adultery is derived from a certain impure Fire, which counterfeits the
the

the Pleasure of the Love of Good, while it continues, but in itself it is the Pleasure of the Love of Evil, which in its Essence is the Pleasure of Hatred against Good and Truth: and because hence is its Origin, therefore there is no Love between an Adulterer and an Adulteress, but what is of the Quality of the Love of Hatred, which is such, that in Externals they may be in Conjunction, but not in Internals; for in their Externals there is a kind of Fire, but in their Internals there is an intense Cold, wherefore also after a short Space of Time that fiery Quality is extinguished, and intense Cold succeeds, accompanied either with Impotence or Aversion as of somewhat filthy. It has been also granted me to see this Love in its Essence, which was of such a Nature, that within it was a deadly Hatred, but outwardly it appeared like Heat proceeding from stercoraceous, putrid and fetid Substances set on Fire; and as this Kind of Heat with its Pleasure blazed away, so by
 Degrees

Degrees the Life of mutual Speech and Conversation expired, and Hatred issued forth, first under the Appearance of Contempt, afterwards of Aversion, then of Rejection, and lastly of Blasphemy and Fighting; and what was wonderful, although they had each other in Hatred, yet at Times they could associate together, and then feel the Pleasure of Hatred as if it were the Pleasure of Love; but this proceeded from the Incitement (pruritu) of the Flesh. Of what Nature and Quality is the Pleasure of Hatred, and thence that of doing Evil, among those who are in Hell, can neither be described nor credited; to do Evil is the Joy of their Hearts, and this they call their Heaven: Their Pleasure of doing Evil draws all that constitutes it from Hatred and Revenge against Good and Truth; wherefore moved with a deadly and diabolical Hatred, they become outrageous against Heaven, and principally against those who are from thence and adore the Lord, whom

whom they vehemently burn with a Desire of slaying, and because they cannot kill their Bodies, they desire to kill their Souls; it is therefore the Pleasure of Hatred, which is become fiery in the Extremes, and injected into the Lasciviousness of the Flesh becomes in that Moment the Pleasure of Adultery, the Soul in which Hatred conceals itself. For this Reason it is, that Hell is called Adultery; and for this Reason also it is, that vehement Adulterers are unmerciful, fierce and cruel.-- This then is the infernal Marriage. Forasmuch as Adultery is a fiery Heat in the Externals, but an intense Cold in the Internals, and whereas thus the Internal doth not produce the External, as is the Case in Marriages, but mutually act against each other, hence it is, that the Man feels Impotency, when the Woman wills, and the more so, if she is importunate for the Act; for the Internal which is cold, then enters into the Effort, and descends by Influx into the fiery Heat which

which is in the Externals, and extinguishes it, and thus casteth it out as incapable; moreover that the Lust of violating, which also enkindles that impure Fire, then perishes.

XI.

That Conjugal Love is the Pleasure of doing Good, consequently genuine Love.

IT has been observed, that the Love of Adultery is a Fire kindled from Impurities, which in a short Time blazes away, and is changed into Cold, and into an Aversion corresponding with Hatred; but on the contrary, with respect to the Love of Marriage, it is a Fire kindled from the Love of Good and Truth, and from the Pleasure of doing Good, consequently from Love to the Lord, and from Love towards the Neighbour; this Fire, which from its Origin is celestial, is filled with innumerable Pleasures, which are equal in Number to the Delights and Beatitudes of Heaven. I was told, that
there

there are so many and such Delights and Pleasantnesses in this Love, which manifest themselves by Changes, that they surpassed all Computation, neither did they admit of Description; they are even multiplied with Increase to Eternity. The Origin of these Pleasures proceeds from this, that the married Pairs are willing to be united in One as to their Minds, and that Heaven conspires to such a Union from the Marriage of Good and Truth derived from the Lord there. It is my Intention here to relate a few Particulars respecting the Marriages of Angels in Heaven. They assert that they are in continual Power; that after the Act no Weariness ever succeeds, still less Sadness, but an Alacrity of Life and an Hilarity of Mind; that married Pairs pass the Night in mutual Embrace, as if they were created in One; that the effects are constantly open, so that they never fail when they will; for without such Effects Love would be like the Course of a Fountain
stopped

stopped up, but the Effect opens it and constitutes its Permanency, and also causes the Conjunction that they may become as it were one Flesh, for the vital Principle of the Husband adjoins itself to the vital Principle of the Wife, and unites: They assert that the Delights of these Effects cannot be described by any Expression of Language in the Natural World, neither can they be thought of but by spiritual Ideas, which nevertheless do not fully conceive them. These Things were told me by Angels.

XII.

That Conjugal Love is the Fundamental of all Heavenly Loves, and Adulterous Love the Fundamental of all Infernal Loves.

THAT true Conjugal Love contains in itself so many ineffable Delights, that they exceed all Number and Expression, may appear evident from this, that it is the fundamental Love of all celestial and spiritual Loves, for as much as Man
through

through it becomes Love, for from it the one married Partner loves the other as Good loves Truth and Truth loves Good, thus representatively as the Lord loves Heaven and the Church. Such a Love cannot exist but by a Marriage, wherein the Husband is Truth and the Wife Good. When Man (homo) becomes such Love by Marriage, then also he is in Love to the Lord, and in Love towards his Neighbour, and hence in the Love of every Good, and in the Love of every Truth; for from Man (homo) as Love there can proceed nothing but Loves of every kind; hence it is, that Conjugal Love is the fundamental Love of all the Loves of Heaven. Now inasmuch as it is the fundamental Love of all the Loves of Heaven, it is also the Fundamental of all the Pleasures and Joys of Heaven, for all Pleasure and all Joy is of Love: From these Particulars it follows, that celestial Joys in their Order and Degrees derive their Origins and Causes from Conjugal
E Love.

Love. From the Felicities of married Pairs a Conclusion may be drawn concerning the Infelicities of Adulterers, namely, that the Love of Adultery is the Fundamental of all infernal Loves, which in themselves are not Loves, but Hatreds; consequently that it is the Love of Adultery from which Hatreds of every kind flow, as well against God as against the Neighbour, in general against every Good and Truth of Heaven and the Church, and hence every Infelicity appertains to it; for from Adulteries Man (Homo) becomes the Form of Hell, and from their Love he becomes an Image of the Devil, as was said before. That from Marriages, in which true Conjugal Love prevails, all Pleasures and Happineſſes increaſe, even to the Pleasures and Happineſſes of the inmoſt Heaven; and that in Marriages, in which the Love of Adultery reigns, every Unpleaſantneſs and Infelicity increaſe with Cruelty, even to the loweſt Hell,

Hell, may bee seen in the Work concerning *Heaven* and Hell, n. 386.

XIII.

That Conjugal Love is Love to the Lord.

TRUE Conjugal Love is from the Lord alone; that it is from the Lord alone, is because it descends from the Love of the Lord towards Heaven and the Church, and hence from the Love of Good and Truth; for it is from the Lord that Good proceeds, and it is Heaven and the Church in which Truth dwells; hence it follows, that true Conjugal Love in its first Essence is Love to the Lord. Hence it is, that no one can be in true Conjugal Love, and in its Pleasantnesses, Delights, Beatitudes and Joys, unless he acknowledges the Lord alone, that is the Trintity in Him. He who approaches the Father as a Person by himself, or the Holy Spirit as a Person by Himself, and doth not acknowledge them to be in the

Lord, he has no Conjugal Love in him. The genuine Conjugal Principle is principally given in the third Heaven, because the Angels there are in Love to the Lord, they acknowledge Him alone as God, and do His Commandments; for them to do his Commandments is to love Him; the Lord's Commandments are to them Truths, in which they receive Him. There is a Conjunction of the Lord with them, and of them with the Lord, for they are in the Lord, inasmuch as they are in Good, and the Lord is in them, because He is in Truths; this is the Celestial Marriage, from which true Conjugal Love descends.

XIV.

That Conjugal Love is Innocence.

INASMUCH as true Conjugal Love in its first Essence is Love to the Lord derived from the Lord, it is also Innocence. Innocence is to love the Lord as our Father, doing his Commandments, and

and being willing to be led by Him and not by ourselves ; thus to be as an Infant. Forasmuch as Innocence is that Love, it is the essential Esse (Being) of all Good, and hence Man has so much of Heaven in himself, or he is so far in Heaven, as he is in Conjugal Love, because he is so far in Innocence. Inasmuch as true Conjugal Love is Innocence, therefore the Sports between married Couples are like the Sports of Children among themselves, and their Sports are so far of an infantile Nature, as they love one another, which appears from all new married People in the first Days after their Nuptials, when their Love imitates true conjugal Love. The innocence of conjugal Love is signified in the Word by the Nakedness of which Adam and his Wife were not ashamed ; the reason is, because there is nothing lascivious, and thence no subject of Shame between married Couples, any more

more than between little Children, when they are naked among themselves.

XV.

That Conjugal Love is Peace.

INASMUCH as Conjugal Love in its first Essence is Love to the Lord derived from the Lord, and hence also it is Innocence, therefore Conjugal Love is Peace, such as is in the Heavens among the Angels; for as Innocence is the essential Esse of all Good, so Peace is the essential Esse of every Pleasure proceeding from Good, consequently it is the essential Esse of all Joy between married Couples. Now inasmuch as all Joy is of Love, and Conjugal Love is the fundamental Love of all the Loves of Heaven, therefore essential Peace principally resides in Conjugal Love. That Peace is the Bliss of the Heart and Soul arising from the Conjunction of the Lord with Heaven and the Church, and so likewise from the Conjunction of Good and Truth, every Dis-
agreement

agreement and Combat of Evil and False with Good and Truth then ceasing, may be seen in the Apocalypsis Explicata, n. 365, and because Conjugal Love descends from these Conjunctions, therefore also the Pleasure of this Love descends and derives its Essence from Celestial Peace. This Peace also shines forth in the Heavens as a celestial Bliss from the Faces of the married Pairs who are in that Love, and who mutually behold each other from that Love; neither can such a celestial Principle, which intimately effects the Pleasures of Loves, and is called Peace, be communicated among others, than among those, who can intimately, and thus as to their very Hearts be conjoined.

XVI.

That Conjugal Love is Intelligence and Wisdom.

MAN possesses just so much and such a Kind of Intelligence and Wisdom, according to the Proportion and Quality of Conjugal Love in him; the Reason
is,

is, because Conjugal Love descends from the Love of Good and Truth, as an Effect from its Cause, or as the natural Principle from its spiritual Principle; and from the Marriage of Good and Truth proceeds all Intelligence and Wisdom even to the Angels of the three Heavens; for Intelligence and Wisdom are nothing else but the Reception of Light and Heat from the Lord as a Sun, that is, the Reception of Divine Truth conjoined to Divine Good, and Divine Good conjoined to Divine Truth, thus it is the Marriage of Good and Truth from the Lord. That such is the Case, manifestly appeared from the Angels in the Heavens, for the Angels separated from their Wives are indeed in Intelligence, but not in Wisdom, whereas when they are with their Wives, then they are also in Wisdom; and what I marvelled at, according as they turned their Faces toward their Wives, so far they were in a State of Wisdom, for the Conjunction of Good and

and truth, is effected in the spiritual world by aspect, and in that world the wife is good and the husband truth; wherefore according as truth turns itself to good, so is truth vivified. By intelligence and wisdom is not meant an ingenuity of reasoning about truths and goods, but the faculty of seeing and understanding truths and goods, which faculty man possesses from the Lord.

XVII.

That Conjugal Love is Power and Protection against Hell.

FROM true conjugal love there is power and protection against the hells, because there is power and protection against the evils and falses which ascend from the hells: the reason is, because through conjugal love man obtains conjunction with the Lord, and the Lord alone prevails against all the hells. Moreover, because through conjugal love man (homo) has Heaven
and

and the Church; wherefore as the Lord continually protects heaven and the Church from the evils and falses, which arise from the hells, consequently He protects all who are in true conjugal love, as Heaven and the Church are in them and not in others; for Heaven and the Church is the marriage of good and truth, from which conjugal love proceeds, as was said above. Hence it is, that man through conjugal love has peace, which is the inmost joy of the heart, from a perfect security against the hells, and from a protection from the infestations of evil and false arising therefrom.

XVIII.

That Conjugal Love is Youth and Adolescence.

THEY who are in true conjugal love, after death, when they become angels, return into their youth and adolescence; the husbands (males) though broken down with age, become young men, and the wives though worn

worn out with years, become young maidens; both husband and wife returning into the bloom and joy of that age, whilst conjugal love begins to exalt the life with fresh delights, and to inspire sports for the sake of procreation. Into this state the man (homo) enters first outwardly and afterwards more and more inwardly to eternity, who had fled from adulteries as sins, and had been introduced by the Lord in this world into conjugal love. Because they ever inwardly grow young, it follows, that true conjugal love continually increases and enters into its delights and happinesses, which had been provided for it from the creation of the world, and which are delights and happinesses of the inmost Heaven, originating from the Lord's love towards Heaven and the Church; and hence from the love of good and truth between themselves, from which loves every joy in the Heavens exists. That man (homo) thus

thus becomes young in Heaven, is because he then enters into the Marriage of good and truth, and in good is implanted the effort of continually loving truth, and in truth is implanted the effect of continually loving good; and then the wife is good in form, and the husband is truth in form: from this effort man (homo) puts off the austerity, sorrowfulness and avidity of old age, and puts on the vivacity, cheerfulness and vigour of youth, from which the effort lives and becomes joy. I was told from Heaven, that then they possess the life of love, which cannot be otherwise described, than that it is the life of essential joy.

That the man (homo) who lives in the world in true conjugal love enters after death into the celestial marriage, which is of good and truth, originating from the marriage of the Lord with the Church, is evident from this, that from marriages in the Heavens, although married

married pairs associate together there in like manner as on earth, yet no children are born, but instead thereof, goods and truths; and thence wisdom, as was said above; hence it is that by births, nativities, and generations in the spiritual sense of the word are signified spiritual births, nativities and generations; that by sons and daughters are signified the truths and goods of the Church, and other things of a similar nature by fathers and mothers-in-law, sons and daughters-in-law. From this it may also clearly appear that Marriages on the earths correspond with Marriages in the Heavens, and that man (homo) after death enters into the correspondence, that is, he passes from the natural corporeal marriage into the spiritual celestial marriage which is Heaven itself and heavenljoy.

XIX.

That Conjugal Love is Beauty.

FROM conjugal love Angels derive all their beauty, consequently each Angel possesses beauty according to the degree of conjugal love in him: for all Angels are forms of their own affections, from this cause, that in Heaven they are not allowed to dissemble with their face, what does not belong to their affections, wherefore their face is the type of their mind; when therefore they possess conjugal love, they possess love to the Lord, mutual love, the love of good and truth; and the love of wisdom: these loves in them form their faces, and represent themselves in their eyes as the fire of life, to which moreover innocence and peace adjoin themselves, which renders their beauty perfect. Such forms are the angelic forms
of

of the inmost Heaven, and they are forms truly human.

XX.

The good Effects of Chastity and its Consequences.

FROM what has been hitherto adduced it may be concluded, what good results from chastity in Marriages, consequently what are the good works of chastity which are done by man (homo) who flees from adulteries as sins against God. There are good works of chastity which respect either the married couples themselves, or their children and posterity, or celestial societies. The good works of chastity which respect the married couples themselves are spiritual and celestial loves, intelligence and wisdom, innocence and peace, power and protection against the hells, and against evils and falses thence, also manifold joys and felicities to eternity; all which appertains to those who live in chaste Marriages, according to what has been observed before.

The good works of chastity which respect their children and posterity are these, that such and so many evils are not connate in their families; for the reigning love of parents is transmitted into their offspring, and sometimes to the latest posterity, and becomes an hereditary nature in them; this nature is broken and rendered mild in such parents as flee from adulteries as infernal practices, and love Marriages as celestial. The good works of chastity which respect celestial societies, are, that chaste Marriages are the delights of Heaven, that they are its seminaries, and that they are its supports; they afford delights to heavenly communications; they are seminaries to Heaven by proliferations; and they are supports to Heaven by the influx of power against the hells; for the diabolical spirits at the presence of conjugal love become outrageous, mad and impotent of mind, and cast themselves into the deep.

The

XXI.

The Evils of Adultery and its Consequences.

FROM the goods enumerated and described above, which are the consequences of chaste Marriages, a conclusion may be drawn with respect to evils which are the consequence of adulteries; for there are evils opposite to those goods, namely, instead of the spiritual and celestial loves which animates them who live in chaste Marriages, they who live in adulteries are enflamed by infernal and diabolical loves, instead of intelligence and wisdom which belong to them who live chastly in Marriages, to them who live in adulteries belong insanity and folly; instead of innocence and peace, which they possess who live in chaste Marriages, deceit and no peace appertain to them who live in Adulteries; instead of power and protection against the hells, which they possess who live chastly in Marriages, they who

live in adulteries are themselves Demons and Asmodeans; instead of that beauty which adorns those who live chastly in Marriages, deformity belongs to those who live in adulteries, monstrous according to the quality thereof. Their final lot is, that from the supreme impotence to which they are ultimately reduced, they become void of all the Fire and light of life, and lead a solitary life in Deserts, as it were inactive and weary of their own life.

XXII.

That true Conjugal Love can only exist between one Husband and one Wife.

TRUE conjugal love can be given only between two, even as the love of the Lord towards Heaven, which is one from Him and in Him, or towards the Church, which, like Heaven, is one from Him and in Him, cannot be given but between two. All who are in the Heavens and in the Church, must be one by

by means of mutual love derived from love to the Lord; an Angel in Heaven and a man in the Church, who thus doth not make one with the rest, is neither of Heaven nor of the Church. Moreover throughout the universal Heaven and the universal world, there are two things to which all things relate, these two are called good and truth; from these two conjoined in one all things in Heaven and in the world have existed and do subsist; when they are united in one, then good is in truth, and truth is in good, and truth is of good and good is of truth; thus the one acknowledges the other as its own mutually and reciprocally, and as the agent the re-agent, and on the contrary: conjugal love between husband and wife is derived from this universal Marriage; the husband is so created as to be the understanding of truth, and the wife so as to be the will of good, consequently, that the husband may be truth, and the wife good, and thus that both may be truth
and

and good in form, which form is man (homo) and the image of God; and because it is from creation that truth must belong to good, and good to truth thus mutually and alternately, therefore there cannot be given one truth united to two different goods, or on the contrary; neither can there be given one understanding united to two different wills, or on the contrary; neither can there be given one man, who is spiritual, united to two different Churches, neither in like manner, can one man be intimately united to two women; the intimate uniting is as of the soul and heart, the husband is the soul of the wife, and the wife is the heart of the husband; the husband communicates and conjoins his soul to his wife by actual love, for his soul is inherent in his seed, and the wife receives it from her heart; hence the two become one, and then all and every part of the body of the one respects itself mutually in the other. This is the genuine Marriage, which can only be given between

tween two; for it is from creation, that that whatever is of the husband, as well of his mind as of his body, should have its mutual (corresponding part) in the mind and in the body of his wife, and hence that the most particular parts should mutually regard each other, and will to become united, from this aspect and effort conjugal love derives its existence. All parts in the body which are called members, viscera and organs, are no other than natural corporeal forms corresponding to the spiritual forms of the mind. Hence all and every part of the body so corresponds to all and every part of the mind (mens) that whatever the mind wills and thinks, the body obeys and instantly performs. When therefore two minds act as one, then also the bodies are potentially so united, that they are no longer two but one flesh; to be willing to become one flesh is conjugal love; and this love is according to the quality of that will. This I am permitted to confirm by a wonderful particular-

ular existing in the Heavens; there are married pairs in Heaven, who are in such a conjugal love, that both can be one flesh, and they even are so when they will, and then they appear as one man (homo); I have seen them and conversed with them, and they told me, that they had one life, and that they were as the life of good in truth, and the life of truth in good, and that they were like pairs or corresponding part in man, namely, like the two Hemispheres of the brain contained within one meninge, or like the two cavities of the heart within their common covering, and as the two lobes of the lungs, which although they are two, yet they are but one as to life, and as to the exercises of life, which are uses. They further said, that their life thus conjoined, is full of Heaven, and that it was the essential life of Heaven with its infinite beatitudes, from this cause, that Heaven is even such from the Lord's Marriage therewith, for all the Angels of Heaven are in the Lord, and the Lord

Lord is in them. They said moreover, that it was impossible for them to think from any intention about a supernumerary wife or woman, because that would be changing Heaven into hell; wherefore when an Angel thinks thereof, he falls from Heaven. They added, that natural Spirits do not believe their conjunction possible, for this reason, because with those, who are merely natural, there is no Marriage from a spiritual origin, which is of good and truth, but it is a Marriage from a natural origin; hence neither is there a union of minds, but only a union of bodies from the lasciviousness of the animal spirit (animus) acting in the flesh, which lasciviousness is from a universal law implanted and thus innate in every subject living and not living from creation, which is, that every subject in which there is a power, wills to produce its own likeness, and to multiply its species to infinity and eternity. Whereas the posterity of Jacob,

cob, who were called the Children of Israel, were mere natural men, and as hence their Marriages were not spiritual but carnal, therefore it was permitted them on account of the hardness of their hearts, to take several wives.

XXIII.

Of the Impurity of Adultery.

THAT Adultery is hell, and hence an abomination, every one may comprehend, from the idea of commixion of different semen in the womb of one woman, the Seed of man is the subject, in which lieth concealed the inmost principle of his life, and hence is the beginning or rudiment of a new life, which from the beginning is holy, to make this beginning common with the inmost principles and beginnings of others, is profane; hence it is, that Adultery is hell, and that hell in general is called Adultery. Whereas from such
commixion

commixion there cannot but exist putrefaction, even from a spiritual origin, hence it follows, that adultery is an abomination. Hence in the brothels, which are in hell, there are fetid smells of all kinds, and when light from Heaven is let in upon them, the Adultresses appear with the Adulterers, as swine wallowing in filth itself; and what is astonishing, just as swine are in their delights when in the midst of the mire. But these brothels are kept shut, for when they are opened, there exhales from them a nidorous stench that excites vomiting. It is otherwise in chaste Marriages; in such Marriages, the life of the Husband adds itself by means of the seed to the life of the Wife, hence there is an intimate conjunction, from which they are no longer two, but become one flesh, and according to conjunction thereby, conjugal love increases, and with it all the good of Heaven.

G

of

XXIV.

Of the various kinds and Degrees of Adultery.

BUT it is to be noted, that there are Adulteries more or less infernal and abominable: Adulteries which arise from deeper evils, and thence from falses, are also of a more serious nature; but such as arise from milder evils, and thence from falses, are of a milder nature; for Adulteries correspond to the adulterations of good and thence the falsifications of truth; adulterations of good are evils in themselves, and falsifications of truth are falses in themselves; according to correspondence with these the hells are arranged into genera and species. Cadaverous hells belong to them, whose delights consisted in the violation of other men's wives; theirs is of an excrementitious nature, whose delights were to ravish virgins; Their hell is of a black viscous nature, who were delighted with variety and frequent

quent changing of their prostitutes; the rest are all of a filthy nature. They are in sodomitic hells, who were immersed in evils from the love of bearing rule over others, from the pleasure of governing only, and were in no delight of uses. From such as had separated Faith from the good works of Charity exhale forth adulterous effluvia, like as between a son and a mother, or a mother in law; from such as had studied the word only for the sake of glory, and not for the sake of spiritual uses, there exhale adulterous effluvia, as of a father with his daughter in law. From such as had supposed sins were remitted by the holy Supper, and not by repentance of life, there exhale adulterous effluvia as of a brother and a sister: from such as totally deny the Divinity there exhale horrid effluvia of communications with beasts; and so on. That such hells belong to them, is from correspondence with adulterations and defilements of Good and Truth.

XXV.

Briefly concerning the Origin of Adultery.

IN conclusion; from every conjunction of evil and false in the spiritual world there proceeds by efflux a sphere of Adultery, viz. from those only who are in falses as to doctrine and in evils as to life; but such efflux does not proceed from those who are in falses as to doctrine, and yet are in goods as to life, for with these latter there is not a conjunction of evil and false, but only with the former. But this efflux of adultery principally proceeds from priests, who have taught falses and led an evil life, for these have even adulterated and falsified the Word. From such priests, although they may not have been adulterers in the life of the body, nevertheless Adultery is excited, but an Adultery which is called a sacerdotal adultery, which yet is distinguished from all other Adulteries. Hence it appears that
the

the origin of adulteries is the love and thence the conjunction of evil and false.

XXVI.

Why Adultery exists in the Christian World.

THAT Adulteries are less abhorred among Christians than among the gentiles, nay, even than among some barbarous nations, is because in the Christian world at this day there exists no Marriage of good and truth, but a Marriage of evil and false; for religion and the doctrine of faith seperated from good works, is religion and the doctrine of truth separated from good, and truth separated from good is not truth, but inwardly examined it is false, and good separated from truth is not good, but inwardly examined it is evil; hence, in the christian religion there exists a doctrine of false and evil, from which origin there arises by influx from hell a lust and a favouring of Adulteries; hence it is, that

Adulteries

Adulteries are believed to be lawful, and are practised without shame in the Christian world: for, as was observed above, the conjunction of evil and false constitutes the spiritual adultery, from which according to correspondence natural Adultery exists: from this it proceeds, that Adulteries and whoredoms in the Word, signify adulterations of good and falsifications of truth; hence it is, that Babylon is called an harlot in the Revelation; in like manner Jerusalem in the word of the Old Testament; and that the Jewish nation are called by the Lord an adulterous nation, and that they were of their father the devil. But concerning this from the Word see the Apoc. Explic. n. 141.

The

XXVII.

The Difference between Adulterers in Inclination and Adulterers who are in Act.

THEY who abstain from Adulteries from any other motive, than because they are sins, and against God, are nevertheless Adulterers; as for instance, if they abstain from them from a fear of the civil law and its punishments, from a fear of the loss of character and thence of reputation, from a fear of the diseases attending them; from a fear of strife and quarrels at home, and thereby disturbing the tranquillity of life; from a dread of chastisement by the servant of the party injured; from poverty; from avarice, from infirmity arising from abuse, old age, impotency, or disease; nay even if they abstain from Adulteries out of regard to any natural or moral law, and do not at the same time

time abstain from them out of regard to the Divine Law, such are nevertheless inwardly unchaste and Adulterers; for they in no respect believe them to be sins, and thence affirm them to be lawful in their spirit, and thus in spirit commit them, though in body they refrain from them; wherefore after death when they become spirits, they speak openly in favour of them, and commit them without shame. It has been granted me in the spiritual world to see young girls who looked on the practice of whoredom as criminal, because it is against the Divine Law, and to see others who did not think it criminal, and yet abstained therefrom on account of the dishonour attending it, which would have driven away their suitors: I saw the latter encircled with a black cloud in their descent towards hell; whereas I saw the former encircled with a white shining light in their ascent towards the upper regions.

Consequently

XXVIII.

Consequently what is to be understood by Adultery in general.

WHAT precedes is spoken concerning Adulteries; it shall now also be declared what Adultery is; Adulteries are every kind of prostitutions which destroy conjugal Love; the whoredom of a husband with another man's wife, or with an unmarried woman, a widow, a virgin, or a harlot, is Adultery, when it is done from disgust or aversion to Marriage; so likewise the whoredom of a wife with another woman's husband, or with an unmarried man, when it is done from similar motives. The whoredom also of every unmarried man with the wife of another, or of every unmarried woman with the husband of another, belong to Adulteries, because they destroy conjugal love, turning their natural mind (animos) from Marriage to Adultery.

The

The pleasures of variety although with prostitutes are also pleasures of Adultery; for the pleasures of variety destroys the pleasure of Marriage. The pleasure of deflouring virgins, without marriage as an end, is also the pleasure of Adultery; for they who are in that pleasure do not wish for Marriage afterwards but for the pleasure of defloration, which being effected, they become disgusted with marriage. In a word, every prostitution that destroys the conjugal principle, and extinguishes its love, is Adultery or belongs to Adultery; but that which does not destroy the conjugal principle nor extinguish its love, is a fornication that springs forth from a certain instinct of nature towards Marriage, which for many reasons cannot at present be discussed.

In

* * * * *

IN THE EVANGELISTS

WE READ THE FOLLOWING WORDS.

“ CERTAIN Sadducees, who deny the
 “ Resurrection, asked Jesus, saying,
 “ Master, Moses hath written, if any
 “ man’s brother die, having a wife, and
 “ he die without children, that his brother
 “ shall take his wife, and raise up Seed
 “ unto his brother; there were seven
 “ brethren, of whom one after the other,
 “ had taken her to wife; but without
 “ children, last of all the woman died also;
 “ in the Resurrection therefore whose wife
 “ of them shall she be? But Jesus answer-
 “ ing, and said unto them, the children of
 “ the age make Marriages and are given
 “ to Marriage; but they who shall be ac-
 counted

" counted worthy to obtain the other age,
 " and the Resurrection from the dead,
 " neither make Marriages, nor are given to
 " Marriage, for they cannot die any more,
 " for they are like the Angels, and are
 " the Sons of God, when they are the
 " children of the Resurrection. But that
 " the dead rise, even Moses hath shewn at
 " the Bush, when he saith, the Lord God
 " of Abraham, the God of Isaac, and the
 " God of Jacob, for He is not a God of
 " the Dead but of the Living; for all live
 " unto Him." Luke xx. 27 to 38.
 Matt. xxii. 22 to 31. Mark xii. 18 to
 27.

There are two things, which the Lord
 taught by these words, the first, that
 man riseth again after death; and the
 other, that they are not given to Mar-
 riage in Heaven. That man rises again
 after death, He taught by these words;
 " That God is not the God of the Dead
 " but of the Living, and that Abraham,
 " Isaac, and Jacob live; and moreover
 in

“ in the Parable concerning the rich
 “ man in hell, and Lazarus in Heaven.”
 Luke, xvi. 22 to 31. The other, that
 they are not given to Marriage in Hea-
 ven. He taught by these words, that
 they who are accounted worthy to ob-
 tain the other age, neither make Mar-
 riages, nor are given to Marriage : that
 no other Marriages are here meant than
 spiritual Marriages, appears evident from
 the words contained in what follows,
 that they cannot die any more, because
 they are like the Angels, and are the
 Sons of God, when they are the chil-
 dren of the Resurrection; by spiritual
 weddings is meant conjunction with
 the Lord, and this is effected on the
 earths, and when it is effected on the
 earths, it is also effected in the Heavens,
 wherefore in the Heavens Marriages are
 not repeated over again, neither are they
 there given to Marriage; this also is
 meant by these words; “ The children
 of this age make Marriages and are given

H

to

to Marriage, but they who are accounted worthy to obtain the other age, neither make Marriages nor are given." Such also are called by the Lord the children of the Bride Chamber, also Angels, sons of God and the children of the Resurrection. That to make Marriages is to be conjoined to the Lord, and that to enter into Marriages is to be received into Heaven by the Lord, appears from the following passages. "*The kingdom of the Heavens is like unto a certain King, who made a marriage for his son, and sent forth his servants, to call them that are bidden to the wedding.* Matt. xxii. 1 to 14. *The kingdom of the Heavens is like unto ten virgins, who went forth to meet the Bridegroom, five of whom being ready went into the Marriage.*" Matt. xxi. 1, &c. That the Lord meant Himself in these passages, appears from verse 13 in the same chapter, where it is said, "*Watch, for ye know not the day*"

day and the hour, in which the Son of Man will come." Also in the Revelation : " The time of the Marriage of the Lamb is come, and his wife hath made herself ready : Blessed are they who are called unto the Marriage Supper of the Lamb. Chap. xix. 7, 9. That there is a spiritual understanding in all and every particular that the Lord spoke, is fully shewn in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, published at Amsterdam in 1763.

Extracted from the Treatise on Conjugal
and Scortatory Love. n. 41.

REFLECTION.

FROM the above it evidently appears, that the Lord by the said Answer to the Saducees, who did not believe any Life after this, did not mean any natural Marriage, but was only speaking of the spiritual one, as he always spoke in a spiritual sense, by Parables, Figures, Analogy and Correspondences ;
consequently

consequently the union of the Married Conforts in Heaven is not denied, but it is there only signified that the celestial conjunction between God and Man must originate here in this world, for to take place hereafter and continue in Heaven, since they do not there make Marriages, nor are given to Marriage, unless the celestial Marriage has taken place here in the world.

Let us also trace out sound reason and the living feelings of Nature: do they not exalt their voices in defence of a celestial Marriage which is a Divine Gift to virtue, but eternal loss to vice; Did ever any one married person exist, who, as it were, was from the soul united with his consort, that did not, in the midst of his heart-felt anguish at the other's death, think it a great consolation and comfort for him to remember that the other half of his life would in the next world be restored again to his longing arms and heart? This is a truth as old as Nature itself; wherefore it still happens among the uncivilized nations from the perverted remains of the ancient true Religion, that the wife at the death of her husband mingles her own ashes with those of his, in order that both may meet again in the other life.

Observe how the Turtle Dove dies of grief at the loss of its mate; and it was in consequence of the emblem of true Conjugal Love, represented by Turtle Doves, that under the Old Testament's dispensation

penſation a wife after having by the birth of a child given her husband a dear pledge of their mutual love, was to make an offering of two Turtle Doves, as a token of their renewed love; which sacrifice in the word's holy language of Analogy, is said to be a sweet savour to the Lord, whereby she became cleansed and atoned by the Priest. What is that incomprehensible tender feeling in the heart of a person, who is in love: a feeling consecrated to Virtue alone in the state of youth and innocence, but which afterwards entirely loses its delight, or becomes mixed with the dire jealousy and other extravagancies, the productions of vice and evil affections. The Lord is not an implacable and vindictive God of wrath, but the God of Marriage, Love, Friendship, and of an eternal and true Happiness; it is He, that promotes every thing happy and comfortable to man both in this and in the other life; is it likely then, that he would by death separate two loving Consorts, unless in order that they may afterwards meet together again? Can He, who asserts that Moses permitted the separation of married persons only in consequence of the hardness of their hearts, nevertheless be the destroyer of Marriages, of Friendship and Happiness? Are not His Laws eternal and unchangeable, so that not one single tittle or letter of the true law can perish; and does He not say, that every thing that has a spiritual conjunction on earth shall have the same

same in Heaven? and the conjugal union of two minds, is no more natural or corporeal, for it is felt at a distance, and is not impeded by time or space.

If God then be the God of happiness and uses, nay, the very source of every Good, and if nothing can proceed from Him, but what exists in Him, I ask then, if ever He could create the Divine happiness of Marriage and enchanting pleasures of Friendship, of loving and being loved, only for to animate us in this world, but in the *very seat of happiness and bliss* eternally to deprive us of the same.

THE FOLLOWING TWO
REMARKABLE RELATIONS
are taken from the Treatise on
CONJUGAL LOVE,
and may serve as a further Illustration
on the important Subject contained in
the preceding sheets.

A MEMORABLE RELATION.

ON a certain morning I was looking up towards Heaven, and I beheld above me an expanse over an expanse, and I saw, that the first expanse, which was nearest, opened, and presently

sently after another which was above, and last of all a third which was the highest; and from the illustration proceeding thence I perceived, that over the first expanse were Angels, of which the first or lowest Heaven is formed; and over the second expanse were Angels of which the second or middle Heaven is formed; and over the third Expanse were Angels, of which the third or highest Heaven is formed. I wondered at first what that was, and for what purpose; when presently a voice from Heaven like a trumpet was heard, saying, "We have perceived, and now we see, that thou art meditating on *CONJUGAL LOVE*; and we know, that as yet no one on earth knoweth, what true *CONJUGAL LOVE* is in its Origin and in its essence, and yet it is necessary that it should be known; wherefore it has pleased the Lord to open the Heavens unto thee, that an illustrating Light may flow into the interiors of thy mind, and that thence thou mayest enjoy Perception. Among us in the Heavens, and above all in the third Heaven, our celestial Delights are principally from *CONJUGAL LOVE*; wherefore from permission granted us, we will send thee a Married Pair, that thou mayest see: when lo! a chariot then appeared descending from the highest or third Heaven, in which was seen one Angel; but as it approached two were discerned in it. From afar off the chariot shone to my eyes like diamonds, and to it were harnessed young horses as white as snow;

snow; and they who sat in the chariot held in their hands two Turtle Doves, and they cried out to me, wilt thou have us approach nearer, but then be on thy guard, lest the effulgency, proceeding from our Heaven, whence we are descended, and which is of a flaming nature, should penetrate too interiorly, from the influx whereof the superior ideas of thine understanding would indeed be illustrated, being in themselves cœlestial; but these ideas in the world, in which thou art, are unutterable; wherefore receive, what thou shalt hear, rationally, and thus accommodate it to the understanding; then I answered, I will be on my guard, draw nearer; and they came, and behold it was an husband and his wife; and they said, we are a married pair; we have lived blessed in Heaven from the first age, by you called the Golden Age, and perpetually in the same bloom of youth, in which thou beholdest us at this day. I examined them both, for I perceived that they represented CONJUGAL LOVE in its Life and in its adornment; they represented it in its Life in their Faces, and in its Adornment in their Garments; for all Angels are Affections of Love in human Forms; the reigning Affection itself shines forth from their Faces and from all their other Affections, and according to it, they obtain their Raiments: wherefore it is said in Heaven, that every one is clothed with his own Affection. The Husband appeared in a middle age between adolescence and youth;

youth; from his Eyes shone forth a Light sparkling from the Wisdom of Love from which Light his face, radiated as it were from the innermost Parts; and from the Irradiation thence his Skin shone as it were in the extreme Parts, hence his whole Face was one resplendent Beauty. He was clothed in a long Robe, under which was a hyacinth coloured Vest, and this was girded with a golden Belt, on which were three precious Stones; two Saphires on the Sides, and a Carbuncle in the middle; his stockings were of shining Linen, interwoven with silver Threads; and his shoes were Velvet: This was the representing Form of CONJUGAL LOVE in the Husband. But with the Wife it was in this manner; her Face did both appear to me and not appear; it appeared to me as Beauty itself, and it did not appear because this Beauty was inexpressible, for in her Face was the splendor of that flaming Light, such as belongs to the Angels of the third Heaven; and this splendor dazzled my sight, wherefore I was struck with astonishment: observing this she spoke to me, saying, What seest thou? I answered, I see nothing but CONJUGAL LOVE and its Form, but I see and I do not see; upon this she turned herself obliquely from her Husband, and then I could view her more intently; her eyes sparkled from the Light of her Heaven, which, as was said above, is of a flaming nature, and consequently flows from the Love of Wisdom; for in that Heaven wives love their

their Husbands from and in their Wisdom, and Husbands love their Wives from and in that Love towards them, and thus they are united ; hence proceeded her Beauty, which was such, that to copy or represent it in its proper Form is not in the power of any Painter, for such Brilliancy does not exist in his colours, neither is such Beauty expressible by his Art ; her hair flowed in graceful order according to correspondence with Beauty, and ornamentally interspersed with flowers of diamonds ; she had a necklace of Carbuncles, from which hung pendent a Rosary of Chrysolites ; and she had Bracelets of Pearls. She was clothed in a scarlet Robe, under which was a purple pectoral vest, which was fastened before with Rubies ; but what I marvelled at, the Rubies changed their colour according to her Aspect towards her Husband, and also according to that Aspect they shone sometimes more and sometimes less, more in a mutual Aspect and less in a side Aspect. Having seen all these particulars, they conversed with me again ; and when the Husband spoke, he spoke at the same time as from his Wife, and when the Wife spoke, she spoke at the same time as from her Husband, for such was the Union of their Minds, from which their speech flowed ; and then I also heard the Sound of CONJUGAL LOVE, which inwardly is simultaneous, and which also proceeds from the Delights of the State of Peace and Innocence. At length they said, we are called back, we must

go ; and then they appeared again conveyed in the Chariot, as before ; and they were carried along a paved road amidst flower gardens, on the sides of which arose olive trees and other trees full with oranges ; and as they drew near their Heaven, Virgins came forth to meet them, and received and introduced them.

After these things I saw an Angel from that Heaven, holding in his hand a scroll of parchment, which he unfolded, saying ; I saw that thou wert meditating on CONJUGAL LOVE ; in this scroll are contained Mysteries of Wisdom concerning that Love, which were never yet discovered to the world, now they are about to be discovered, because it is expedient ; these Mysteries are contained more abundantly in our Heaven than in all the rest of the Heavens, because we are in the Marriage of Love and Wisdom ; but I foretel, that no others shall appropriate this Love to themselves, but those who shall be received by the Lord into the New Church which is the New Jerusalem. This being said, the Angel sent down the scroll unfolded, which a certain Angelic Spirit received, and laid on a table in a certain Chamber, which he immediately shut up, and presenting me with the key, said, write.

TREATISE ON CONJUGAL LOVE, n. 42, 43.

SECOND

SECOND MEMORABLE RELATION.

AFTER I had finished my meditations on Conjugal Love, and began to meditate on Scortatory Love,* on a sudden two Angels stood before me, and said, we have perceived and understood what thou hast been meditating upon before, but what thou now meditatest upon exceeds our comprehension and we perceive it not; make no mention of these things because they are non-entities (nihili); but I replied, this Love on which I am now meditating, is not a non-entity, because it exists: but they said, how can any Love exist which is not from Creation? Is not Conjugal Love from Creation? Is not this a love between two who may become one? How can a love exist which divides and separates? What Youth can love any other Virgin than her who returns him Love for Love? Will not the Love of the one know and acknowledge the Love of the other, which two Loves when they meet, do they not conjoin themselves of their own accord? Who can Love what is no Love? Is not Conjugal Love alone mutual and reciprocal; if it is not reciprocal does

* By SCORTATORY LOVE is to be understood the Love of Adultery either proceeding from Determination of the Will or Confirmation of the Understanding. T. R.

it not recoil and become a nothing (nihil). Having heard this, I asked these two Angels of what Society of Heaven they were, they said, we are from the Heaven of Innocence; we came Infants—into this celestial World and were educated under the Auspice of the Lord, and when I had attained to the Age of Adolescence, and my Wife, who is here with me became marriageable, we were betrothed and covenanted, and joined by the first Tokens; and because we never knew any thing concerning any other Love, than the true nuptial and conjugal, therefore when the Ideas of your thought were communicated to us relative to a strange Love, in direct opposition to our Love, we comprehended nothing of it, wherefore we came down to enquire of thee the reason why thou meditatest on things which are imperceptible; tell us then, how a Love, which not only is not from Creation, but is even against Creation, can exist; we consider Things opposite to Creation, as Objects of no Consequence. This said, I rejoiced in my Heart, that it was granted me to converse with Angels of such Innocence, who absolutely knew Nothing of the Nature of Scortatory Love; wherefore I opened my mouth and taught them, saying, do ye not know that there is both Good and Evil, and that Good is from Creation, but not Evil, and yet Evil considered in itself is not a Nothing, although it is Nothing of Good; from Creation Good

is given, and also Good in the greatest and in the least Degree, and when this least Degree becomes Nothing, Evil arises on the other part; wherefore there is not given any relation or progression of Good towards Evil, but a relation & progression of Good towards a greater or lesser Good, and of evil towards a greater or lesser Evil, for they are opposite in all and every particular: and because Good and Evil are opposites, there is given an intermedial, and in that intermedial is the equilibrium, in which Evil acts against Good; but inasmuch as it prevails not, it stops in the effort; every man is brought up in this equilibrium, which because it is between Good and Evil, or what is the same, between Heaven and hell, it is a spiritual Equilibrium, which with those who are therein, produceth Freedom; the Lord from this Equilibrium draws all to Himself, and Man who from Freedom follows, He leads out of Evil into Good, and thus into Heaven: It is the same with Love, and more especially with Conjugal Love and with scortatory Love, the latter is Evil, but the former Good; every Man who hears the Voice of the Lord, and from Freedom follows, is introduced by the Lord into Conjugal Love, and into all its Delights and Felicities; but he who heareth not and doth not follow, introduces himself into Scortatory Love, first into its Pleasures, afterwards into its Troubles, and finally into its Miseries. This being said, the two Angels asked, how could Evil exist

exist seeing that nothing but Good existed from Creation? In order that any thing may exist it must have an Origin, Good could not be the Origin of Evil, because Evil is nothing of Good, for it is the Privation and the Destruction of Good; and yet inasmuch as Evil exists and is felt, it is not a Nothing, but a something; tell us then whence this something exists after Nothing. To this I replied, this Arcanum cannot be opened unless it be known, that there is none Good, but God alone, and that there is not any Good, which in itself is Good, but what is from God, wherefore he who looks towards God, and willeth to be led by God, he is in Good; but he who turneth himself from God, and willeth to be led by himself, he is not in Good, for the Good which he does, is either for the sake of himself or for the Sake of the World, thus it is either a meritorious, or a feigned or an hypocritical Good; from which it appears, that Man himself is the Origin of Evil, not that this Origin was implanted in Man from Creation, but that he by turning from God towards Self hath implanted it in himself: That Origin of Evil was not in Adam nor in his Wife, but when the Serpent said, in the Day that ye shall eat of the Tree of the Knowledge of Good and Evil, ye shall be as God, Gen. iii. 5. and then because they turned themselves away from God, and turned themselves towards Self, as towards God, they formed in themselves the Origin of Evil; by
eating

eating of that Tree is signified, Man's belief that he knows Good and Evil and is wise of himself and not from God.

But then the two Angels asked, how could Man turn himself away from God, and turn to Self, when nevertheless Man can neither will, think and thence act but from God, why did God permit this? But I answered, Man is so created, that whatever he wills, thinks and does, appears to him as in him and thus from himself, Man without this Appearance would not be Man, for he could neither receive, nor retain, nor as it were appropriate to himself any thing of Good and Truth, or of Love and Wisdom; whence it follows, that without this Appearance living as it were, Man could have no Conjunction with God and thence neither Eternal Life. But if from this Appearance he persuades himself into the Belief that he wills, thinks, and thence doeth Good of himself, and not of the Lord, although in all Appearance as of himself, he turns the Good into Evil in himself, and thus makes in himself the Origin of Evil. This was the Sin of Adam. But I will open this matter somewhat more clearly: the Lord looks at Man on his Forehead, and this aspect passeth into his Occiput (or the hinder part of the Head); under the Forehead is the Cerebrum, and under the Occiput is the Cerebellum, this latter is consecrated to Love and its Goods, but the former is consecrated to Wisdom and its Truths; wherefore he who looketh with his Face towards
the

the Lord, receiveth from Him Wisdom, and through Wisdom Love; but he who looketh backward from the Lord, receiveth Love and not Wisdom, and Love without Wisdom is Love from Man and not from the Lord, and this Love because it conjoineth itself with Falses, doth not acknowledge God, but acknowledgeth itself in the Room of God, and this it tacitly confirms through the Faculty of Understanding and of becoming Wise as of himself implanted in him from Creation; wherefore this Love is the Origin of Evil. That such is the Case can be ocularly demonstrated; I will call hither an evil Spirit, who hath turned himself away from God, and I will speak to him from behind or towards his Occiput, and thou shalt see, that the Things which are said are turned into their Opposites; then I called such a Spirit, he presented himself, and I spoke to him from behind saying, knowest thou any thing concerning Hell, Damnation and Torment there? and presently after when he turned himself towards me, I asked him what didst thou hear? he replied, I heard this knowest thou any thing concerning Heaven, Salvation and Happiness there? and afterwards when this latter was spoken to him from behind, he said that he heard the former: afterwards I said to him from behind as follows, Knowest thou not that they who are in Hell are mad from falses? and when I asked him what he heard? he replied, I heard; knowest thou not that they who are in Hea-

ven are wise from Truths? and when this latter was said to him from behind, he said that he heard, knowest thou not that those who are in Hell are mad from falses, and so on; from which it evidently appeared, that when the mind turneth itself away from the Lord, it turns itself towards self, and then it perceives contraries: This is the reason, that, as you know, in the spiritual World it is not permitted any one to stand at the back of another, and to speak to him, for thus is inspired to him a Love, which his own proper (or self) intelligence favours and obeys for the sake of its Delight, but because that Love is from Man, and not from God, it is the Love of Evil or the Love of False. Moreover I will relate to you something similar, namely, that at various Times I have heard Goods and Truths coming down from Heaven into Hell, and that these Goods and Truths were there progressively turned into their Opposites, Good into Evil and Truth into False; for which there is the same Reason, to wit: because all who are in Hell turn themselves from the Lord. Having heard this, these two Angels thanked me, and said, inasmuch as thou art now meditating and writing on a Love opposite to our Conjugal Love, and as the opposite of that Love maketh our Minds sad, we will depart; and when they had said, Peace be with thee, I requested them to relate Nothing concerning that Love to their Brothers and Sisters in Heaven, because it might hurt their Innocence.

That

That they who die Infants, grow up in Heaven, and when they attain to the Stature, in which are Youths in the Wold in their Eighteenth Year and Virgins in their Fifteenth, they remain in that State and that Marriages are then provided for them by the Lord; likewise that both before and after Marriage they know Nothing of the nature of Scortary Love, and that such is really the Case, I can with strict Truth affirm.

Treatise on Conjugal Love, n. 444.

F I N I S, |

Soon will be Published,

A PLAN for ESTABLISHING a FREE COMMUNITY
 on the Western Coast of AFRICA, on Principles entirely new and independent of all European Forms of Government, illustrated with Tables, and ornamented with an elegant View of the New Settlement at SIERRA LEONA.—
 Sold by most of the Bookfellers in London, &c. Price 10s. 6d. the View coloured; 8s. the View plain; and 5s. without the Print.

LIST OF BOOKS PRINTED AND SOLD BY
R. HINDMARCH,
Printer to His Royal Highness the Prince of Wales,
 No. 32, CLERKENWEL CLOSE, LONDON.

s. d.

ARCANA COELESTIA

True Christian Religion, or the Universal Theology of the New Church	15	0
A Treatise on the Nature of Influx, or of the Communion between Soul and Body	1	6
A Treatise concerning Heaven and Hell	4	0
Of the new Jerusalem and its heavenly Doctrine	4	0
The Doctrine of the new Jerusalem concerning the Lord	2	0
The Doctrine of the new Jerusalem concerning the Sacred Scripture	2	0
The Doctrine of Life for the new Jerusalem	1	6
Of the Earths in the Universe	2	6
The Psalms of David, with a Summary Exposition of the Internal Sense	3	0
Of the White Horse mentioned in the Revelation, Chap. xix. with curious Remarks on the Souls of Beasts, and the Life of Vegetables	1	0
An Eulogium delivered on the Death of the Author, &c.	0	6
A Summary View of the principal Doctrine contained in the Writings of Emanuel Swedenborg	1	6
A Treatise concerning the last Judgment, and the Destruction of Babylon, which took Place in the Spiritual World in the Year 1757	2	6
Angelic Wisdom concerning Divine Love and Divine Wisdom	6	0
The Liturgy of the new Church, signified by the new Jerusalem in the Revelation; including the Forms for the Administration of Baptism and the Holy Supper	1	0
Nine Queries concerning the Trinity, &c. with their Answers	0	3
A Short Account of the Hon. E. Swedenborg, and his Theological Writings	0	6
Extracts from the Manuscript of R. Swedenborg	0	2
Passages concerning the Lord's Prayer in its Internal Sense	0	6
Minutes of a Conference held in Easter Week in London, 1789		
N. B. Now in the Press, a Summary Exposition of the Revelation: And also Angelic Wisdom and Divine Providence. The last Work to Subscribers 6s. to Non-subscribers	7	6